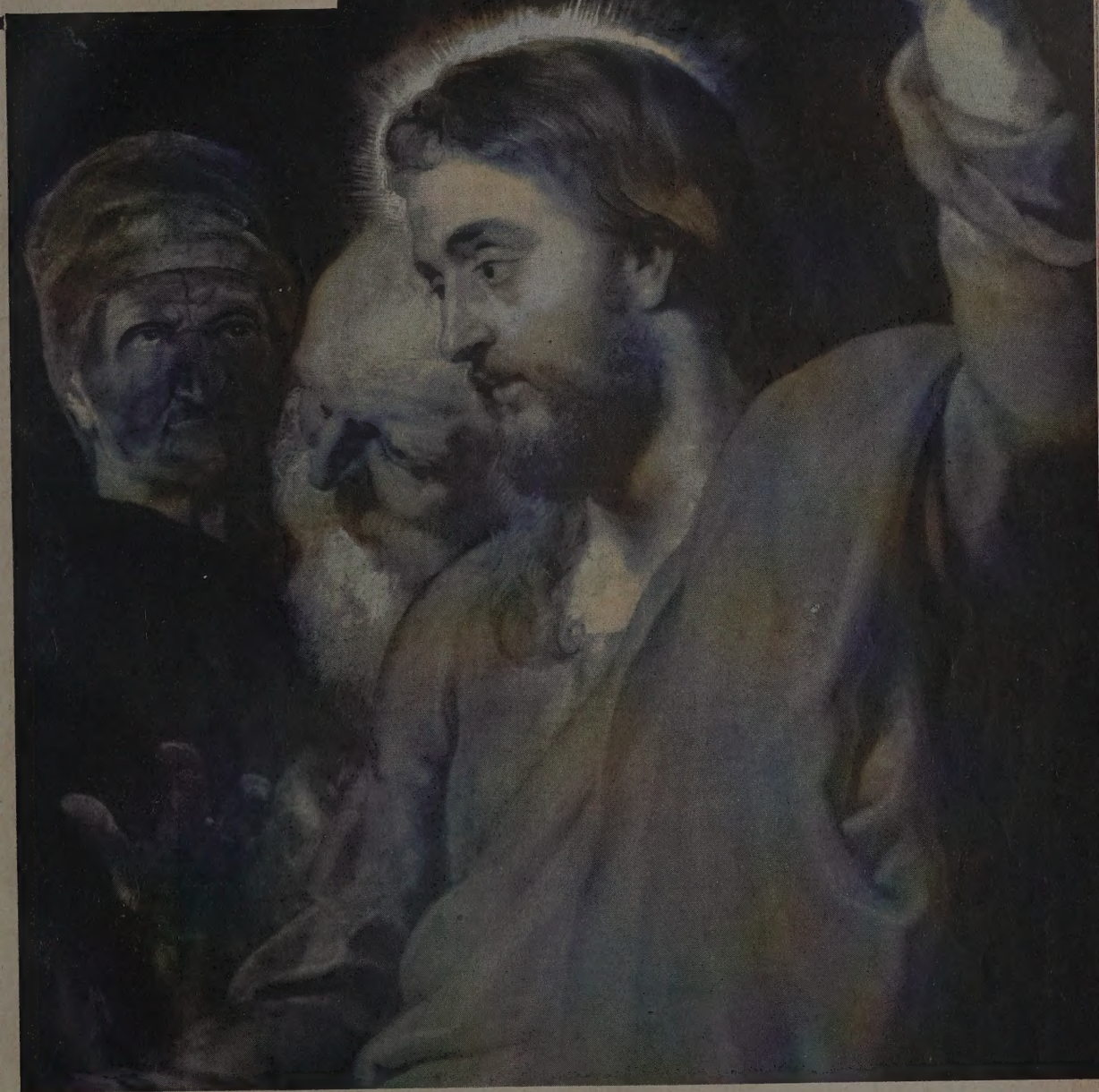


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and the Thought of the Episcopal Church

THE TRIBUTE MONEY: Craftiness confounded, salvation pointed out [see page 15].

P. 12: Boys from Back of Beyond

Lament

MAY I add my wail to the "Lament on the Annual Report" that was voiced by the Rev. Ernest J. Mason [L. C., February 8th]?

I am only the assistant-treasurer at St. James, but both the treasurer and I spent hours over this new report this year compared to the minutes it took in previous years.

One could almost think it was dreamed up by an unemployed New-Deal Fair-Deal bureaucrat, long schooled in the devious ways of government agencies. Who cares how much your telephone bill was anyway? Or the amount of your Social Security payments?

I can't believe the General Convention ever sanctioned any such "thing"!

(Mrs.) VENA SOULE,

Assistant-treasurer and Parish secretary,
St. James Church.

Wichita, Kans.

Mother or Child

IN THE LIVING CHURCH, February 22d, Fr. Krohn does not meet the issue raised by my statement about the Roman choice of the death of the mother rather than that of the child "where this is the choice of the obstetrician." He quotes the Pope as saying that the physician should try to save both. Obviously! The question only arises where the physician thinks he can't

save both. Here the Roman Catholic Church doesn't allow abortion to save the mother—even where otherwise it appears that both mother and child will die. (*What Is Marriage?* by A. Vermeersch, S. J., American Press).

In reply to Fr. Petrie's letter:

If on this point he had rather stand with Dr. Hall than with Lambeth, that's fine; but he shouldn't label my view as un-Anglican when I stand with Lambeth.

(Very Rev.) JAMES A. PIKE, J.S.D.,
Dean, Cathedral of St. John the Divine.

New York City

Unifying Force

THE LETTER from Robert Hawkins [L. C. December 28th] condemning your somewhat adverse comments on the Presbyterian-Episcopalian Church merger in Southern Ohio prompts me to congratulate you on these same comments, as I feel they touch on a very basic problem.

A good many old-fashioned "liberal" or "low church" Episcopalians (of which perhaps Mr. Hawkins is one) still look on the beauty and dignity which the Catholic ritual of the Church gives to the worship of God as "ecclesiastical pageantry" and believe that defense of the Apostolic Ministry and the sacraments and customs of the Church constitute "17th century counter-Reformation speciousness."

The Reformation was, of course, a revolutionary movement quite properly directed

against abuses in the Church, as well as against the centralization of ecclesiastical authority and the suppression of independent religious expression and thought. In keeping with most revolutions, however, the Reformation swept away a great deal that was good along with the bad.

The almost complete rejection of the ancient Catholic form of Christianity is to my mind, the chief weakness of Protestantism and one, which despite all the real contributions which it has made to the Christian Faith, makes it unattractive to the great majority of mankind. Protestantism ceased to spread in Europe after its high water mark in the 16th century, and dominates North America only because that area was largely settled by Protestants.

That our Protestant churches are to some extent aware of this situation is indicated by the increasing use of ceremonial while the strong desire for unity is itself a recognition of the weakened position of Protestantism and of the need for a more universal faith. The growing Catholic movement in the Episcopal Church is in its obvious aspect a liturgical movement, but, far more important, it seeks to strengthen and uphold Catholic beliefs and traditions, in the knowledge that these were designed to be, and still are, the great unifying force among Christians.

I greatly doubt that lasting unity among non-Roman Catholic Christians will be

SEMINARY ADMISSIONS

The Seminaries of the Episcopal Church, listed below, are prepared to admit a record number—350 men—to their entering classes for next year.

Applications are mounting up rapidly in the Deans' offices. Some of the Seminaries have little leeway left to entertain new applications.

Normal requirements for admission include a degree from a recognized college and status as a Postulant for Holy Orders.

All inquiries to any of these institutions should be addressed to its Dean.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.

tained in any kind of a pan-Protestantism. Catholic beliefs, however, especially respect to the Apostolic ministry and the Presence of our Lord in the elements of the Communion Service, are designed for the universal Church and can bring together Protestant churches of different backgrounds, and at the same time allow for a good measure of variety as to customs and the form of the service. . . . Catholic-minded Episcopalians are as much in favor of Christian unity and cooperation between the churches as the rest of non-Roman Catholic Christianity. And they also hope that the Roman Catholic Church may some day take a less exclusive attitude. They feel quite definitely, however, that lasting unity will be attained only under the Catholic form of the Christian faith.

NICHOLAS R. HOFF

Setauket, N. Y.

Reason for Losing Ground

WAS very pleased with your editorial on "How many Americans does God mean to save?" [L.C., January 18th]. Congratulations.

I want to say that I believe that many of us can go along with you 100% in your objectives at the conclusion, that we seek, first, the love of God, second, love for all men, third, love for our fellow churchmen even when they are a little high or low, and fourth, a love of hard, evangelistic work.

Your showing that the Church lost ground in the decade ending in 1950 gives a great pause, and quite rightly prompts the question you ask: Why are there so many more Roman Catholics, Methodists, Baptists, and Lutherans than Episcopalians; what does this assortment of Churches have that we don't have? It is a good question and we should all try to answer it.

I think I am entitled to my idea of the answer, and I firmly believe it is the same answer that many Episcopalians have who leave the Church. The answer is that we are neither Roman Catholic nor Protestant. We are, in many places, through some of the clergy, attempting to be a combination of both Catholic and Protestant, with much emphasis on the Catholic and with much disregard of the Protestant.

These clergy are not "just a little high." They have taken from the Roman Catholic Church and adopted in our Church many of the customs and practices which were found impossible for us at the time of the reformation. They have abandoned all efforts at "evangelistic work" in favor of teaching ritualistic doctrines of the middle ages, which are not applicable to our present day Church nor adequate to fill many of our present day needs. They have twisted the Book of Common Prayer to where it is not recognizable, and visitors are frustrated. They insist that the "mass" is the only proper public worship, contrary to the fabric. These things do not constitute being "just a little high;" it is a repudiation of the name of the Church, the Protestant Episcopal Church.

It is no wonder that the Church is losing ground, and the reason is, in my opinion, that most people want to be outright

Roman Catholics, or belong to a church that is really Protestant.

MAURY D. POWELL,
Assistant Reporter of Decisions,
Illinois Supreme Court.
Bloomington, Ill.

Editor's Comment:

Our correspondent seems to overlook the growth of the Church in Wyoming under a regime accused in some Church magazines of being too ritualistic; and the extraordinary proportion of Churchmen in the Virgin Islands under similar conditions. What drives people away from the Church is not ceremonial, but wrangling over ceremonial.

Sewanee

DR. McCRADY'S assurance [L. C., January 25th] that Sewanee will open next fall (presumably without its nine dedicated Christian leaders, since "no satisfactory formula could be devised") is deeply disquieting. The one satisfactory formula for such a situation was "devised" some centuries ago and is to be found in the second Great Commandment—Thou shalt love thy neighbor as thyself.

A seminary that condones, supports, and upholds segregation is obviously not prepared "to confess" or teach "the faith of Christ crucified" and should close its doors. Less harm will be done the Church and the nation if a board of trustees more attuned to state law than to God's law decides once and for all which "master" it wants to serve.

On "Seminary Sunday" [January 25th] the envelopes in our Church were marked for Sewanee. Since I had none of my grandfather's Confederate money and no counterfeit coins of our present currency, I was unable to make a contribution. I shall send, instead, a check to Philadelphia Divinity.

HELEN GARDEN BARNES,
(Mrs. D. E.).

Pittsburgh, Pa.

Arithmetic Books

THE library of the Wisconsin State College, Whitewater, will give away a number of text books to any Church school or institution that would care to have them. The books deal with arithmetic at all levels—primary, junior high, advanced. The years of publication range from 1897 to 1926.

Anyone interested need only write to Miss Edith Knilians, librarian, Wisconsin State College, Whitewater, Wis., and pay for the transportation of the books.

(Rev.) LEON B. G. ADAMS,
Rector, St. Luke's Church.

Whitewater, Wis.

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



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THESE common problems* of the Church school teacher are given with the intention that this page might be used as the basis for an evening's discussion at the Workers' Conference [new name for the old "Teachers' Meeting"]. These points could be discussed by the whole group, or, if too large, by buzz-groups of five, which report to the whole meeting later. Possible lines which the talk might take are suggested in parentheses, but no dogmatic solutions are offered.

(1) What can be done to sustain interest in the lesson during those last ten minutes before the dismissal bell, especially when the lesson has been covered ahead of schedule?

(Extra materials on hand — reserve ammunition? Perhaps the teacher talked too much, ran through the lesson quickly. Need for more ways of getting pupils to talk. Read to them from a book? Allow them to tell their own experiences? Better planned timing. Use of more activity projects. Memorizing as a gap-filler.)

(2) The extra bright or extra slow child. Public schools handle the retarded separately. What can the Church teacher do to neutralize this and hold the class together?

(Activities appeal to all levels of intellect. More vital and appropriate things to do. We need help on this from headquarters. Which cause us the most disciplinary trouble — the overstimulated, extra bright child, or the sluggish? The drama-type lesson: a rôle planned for each child in advance.)

(3) Where both effort and deportment are poor, should parents be called in for consultation?

(For the superintendent or rector to solve? An opportunity for the teacher to make an impact on a luke-warm home? What if we let it slide — do both child and parents get a low value of religious education? If we refuse to pass such pupils, would it improve morale, secure better home coöperation?)

(4) Should we drop our long-established system of reward badges for attendance, and devise a system of awards for performance and effort?

(If so, how could we mark? Recognition, or passing a set standard? Can we ever have such a standard? Can we have any scheme of credits or achievement awards? Would it place too much burden on the teacher? At present, do we have any measure of what a pupil has accomplished?)

(5) Many teachers lose their enthusiasm and sense of direction because the course does not appeal. Would it be better for the teacher to: (a) Take another class; (b) choose another course; (c) muddle through it?

(If (a) the same thing would repeat; the teacher's attitude would be the same. If (b) who would choose the



course? Can teachers know where to find new texts, and how to select? Whose fault is it if the teacher's trouble is not noticed early, and encouragement given? Could a single unit be tried to fill out the season, and give the teacher a fresh start, and some success?)

(6) Many teachers give the effect of a swift-moving session by calling on the smarter pupils.

(Not fair to the slower ones. Eventually destroys the group feeling. Does this arise from the teacher's unconscious urge to show off, to give the appearance of a brilliant performance? Where can the teacher see an example of skillful teaching?)

(7) How can we eradicate the obsession in the minds of thousands of our teachers that teaching consists in the transmission of the materials of the Faith (Bible, Prayer Book, and other lore of the "historic deposit")? Can we ever bring the general run of our teachers to follow the child-centered, life-centered approach?

(Our national Department of Christian Education is trying to do this. But as yet they have reached only a small number of informed leaders. Can we, the people in the ordinary parishes, induce them to try to reach us, too?)

*For most of the problems raised in this number we are indebted to the Rev. Osborne Budd, in a questionnaire for a regional teachers' institute.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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Things to Come

MARCH 1953
S M T W T F S
1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

APRIL 1953
S M T W T F S
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30

March

4th Sunday in Lent.
5th (Passion) Sunday in Lent.
Annunciation (fast).
Palm Sunday.
Monday before Easter.
Tuesday before Easter.

April

Wednesday before Easter.
Maundy Thursday.
Good Friday.
Easter Even.
Easter Day.
Easter Monday.
Easter Tuesday.
Southern Brazil convocation, to 12th.
Eastern Oregon convocation, to 12th.
1st Sunday after Easter.
Nevada convocation.
Oregon convocation, to 14th.
Georgia convocation.
Sacramento convocation, to 15th.
Liberia convocation.

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
several in foreign lands. THE LIVING CHURCH is a
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March 15, 1953

SORTS AND CONDITIONS

THE SUN never sets on THE LIVING
CHURCH. As the earth spins, light
falls on readers in every state of the
union, in Alaska, Honolulu, Japan,
the Philippines, Korea, Okinawa, Aus-
tralia, India, the Middle East, Tur-
key, Africa, Germany, Switzerland,
France, England, Ireland, to name a
few of the countries to which your
magazine goes.

BUT to an editor, the far-away reader
is no more important than the reader
right near at home.

IF ALL the school teachers who read
The Living Church were to hold an
indignation meeting, they would have
to hire a good-sized hall to do it. This
uncomfortable thought arises from
our use of the word "school-marmish"
in a recent editorial to suggest an un-
realistic and theoretical approach to
problems. We have heard about it
from our teacher-readers.

YOUR COLUMNIST is still commit-
ted to his desperate one-man defense
of parents against the entire legion of
teachers, social workers, and assorted



experts. At a recent social agency
board meeting, when it was proudly
announced that a new staff member
had 32 hours in child development, he
mumbled to himself, "That's the
equivalent of two days as a mother."
But, like the "Police Action" in Korea,
our campaign is one of limited ob-
jectives.

WHEN a shy, unsocial child comes
home from school wearing his usual
corduroys and plaid shirt and an-
nounces that he has been voted as
wearing the "best Hallowe'en cos-
tume"; or another child proudly bears
home specimens from the teacher's
prized rock collection, awarded for
good behaviour; then you know that
the teaching profession is an art, and
that those who follow it are often ar-
tists of a high order. When you read
such experiences as that of Mrs. Rees,
recorded in last week's issue, telling
about her pupil stricken by polio, you
know that the teacher is not only an
artist but that much greater thing,
a person.

AND YOU know that the teacher has
to have not only eyes and ears enough
for 20, but also a heart big enough for
20; and that most children grow up
confident that they can cope with the
world because teachers have been
their main resource through childhood
in coping with their contemporaries.

YET even among great teachers, there
can be a tendency to look upon the
school world as the beginning and end
of the real world and to demand that
the family center its life around the
child and the child center his life

around the school. This preoccupation
with one's own universe is a natural
failing of humanity. A similar claim
is made by "the job" in later years.
From these totalitarianisms just as
much as from the totalitarianism of
the State the only rational and du-
rable escape is the totalitarian claim of
God for men's allegiance.

LIFE has to have a center. That is
something that a person cannot do
without. It is a commonplace of phys-
ics that every solid object has a cen-
ter of gravity—a point at which all its
weight seems to be concentrated. The
leverage it exerts, the equilibrium in
which it stands, is the same as if the
only spot that had any weight in a
whole large mass, however irregular
its shape, was that central point. You
have probably seen one or more of
the great balanced rocks that seem to
hold their place almost miraculously,
because the center of gravity is so lo-
cated that the tiny base is large
enough to hold them steady.

THE FALL of man may be expressed
simply as man's loss of his spiritual
equilibrium. Man was created to act
as if nothing but God had any weight
in his life. Having lost that principle,
he tries to substitute others—himself,
his job, his country, his sweetheart,
even the human race. And the result
is continual failure. The best that can
be arrived at when the real center of
gravity is ignored is an unstable
equilibrium ready to be toppled by the
faintest breeze.

SO MAYBE the schoolteachers will
forgive us if we admit that the only
thing wrong with them is the fallen
nature of man.

ACT as if nothing but God had any
weight. . . . Your columnist is ready to
admit that this is easier to say than to
do. Once the balanced rock has fallen,
it takes an act of God to put it back in
its place. But that, of course, is what
Christ is all about, what He came to do,
and what He continues to do,
through His Church.

AS ONE who likes to follow down a
figure of speech, I wonder what to
make of the fact that you can find the
center of gravity of an odd-shaped ob-
ject (such as man) by suspending it
from two points, one at a time, and
following the two straight lines made
by the suspending string to the point
where they meet in the center of grav-
ity. If a man followed out two great
loyalties unswervingly would they
meet in God? Maybe they would, for
it is gloriously true that God does
make contact at some point along the
line with every human need.

THIS MAJOR DOUBT of Episco-
palians—the doubt that God can really
do as well for us as we can do for
ourselves—might well be faced by a
serious consideration of the question:
What two different earthly loyalties
do I really hold above all else? And
where do they meet? But don't be
surprised if where they meet they
form a cross.

Peter Day

NEWS FRONTS

Former Baptist Minister Ordained

The Rev. George McNeill Ray, who, as a Baptist clergyman, ministered to former President Harry S. Truman at Key West, Fla., was ordained to the priesthood at the Cathedral Church of St. Luke, Orlando, Fla., on February 28th. Officiating was Bishop Louttit of South Florida who confirmed Fr. Ray on July 20, 1951. Fr. Ray will continue as curate of the cathedral.

Patriarch Alexei III

Patriarch Alexei of Moscow is suffering from a crippling arthritic affliction in his right leg, he informed Ecumenical Patriarch Athenagoras. The communication was in reply to a message of sympathy from the Ecumenical Patriarch, Religious News Service reports. "The ailment is abating as the result of treatment by specialists," Patriarch Alexei wrote, "and I hope that, with the help of God, it soon will disappear completely." Late last November Russian Church authorities unexpectedly withdrew an invitation for Bishop Otto Dibelius of Berlin and other German Evangelical officials to visit Moscow, giving as the reason that Patriarch Alexei was ill.

Survey of Radio Listeners

A survey is being made of 10,000 clergy and laity of the Episcopal Church to find out how many of them hear religious radio programs available under the interchange arrangements of the major networks. Programs listed on the survey are: National Radio Pulpit, NBC; National Vespers, ABC; the Art of Living, NBC; Faith in Our Time, Mutual; Church of the Air, ABC. The survey is being conducted by the Rev. Dr. James W. Kennedy, acting executive secretary of the Church's national Division of Radio and Television.

George Hetenyi Convicted

The Rev. George P. Hetenyi was convicted on March 6th of murder in the second degree, by a jury at Syracuse, N. Y., where he was tried for the third time for the slaying of his wife, Jean,



24, which took place on April 22, 1949.

His attorney indicated that there will be an appeal of the conviction and moved that Justice Earle C. Bastow "set aside the verdict and order a new trial and to set a day for the argument on the motion." Justice Bastow set March 30th for hearing on the motion and indicated that he would sentence Fr. Hetenyi at that time.

Fr. Hetenyi faces an indeterminate sentence of from 20 years to life imprisonment.

The jury spent 24 hours and 50 minutes in actual deliberation.

This is the third conviction of Fr. Hetenyi of the murder of his wife. At his first trial he was found guilty of 2d degree murder and sentenced to serve 50 years to life in Attica prison. On his second trial he was convicted of first degree murder and sentenced to death in the electric chair. New trials were ordered each time on appeals.

In the answers given to questions asked by the court clerk, he gave his religion as "Anglican Catholic" according to the Gannett Press. He is listed among the clergy in the 1953 *Episcopal Church Annual*, having been received from the Roman Catholic Church, according to *Stowe's*, in 1948.

The convicted clergyman was returned to the Onondaga jail at Syracuse, where he will remain until sentenced.

The Rev. James E. Edden, chaplain (major) in the U. S. Army, officiates at Episcopal Church Communion services at Indiantown Gap Military Reservation, Pennsylvania. Services are held each Sunday in the post chapel. Chaplain Edden became an army chaplain in 1943. Before that he was rector of St. Athanasius' Church, Brunswick, Ga. He was ordained by the Bishop of Nassau in 1937.

FINANCE

An Improvement

The Church's dioceses and missionary districts expect to pay 91% of their share of the national Church budget* for 1953. This is an improvement over last year, when dioceses and missionary districts expected to pay only 88% of the quotas assigned to them by National Council. At the end of 1952 expectations had been overpaid by about 1%, but this was still, of course, under the total quota, or amount that would have been needed to meet the General Convention budget.

The total of quotas this year is \$5,180,729, and, according to a report from National Council treasurer Harry M. Addinsell, most dioceses plan to pay their share of this amount. Eight dioceses and districts† expect to pay more than their quotas. One of them, Delaware, reports an expectation of almost twice its quota. On the other hand, 28 dioceses and districts do not expect to meet their quotas—some missing the mark by only a small margin, some by a substantial amount [see table].

The budget adopted by General Convention, on which quotas were based,

*For educational, missionary, and social work done by the national Church.

†Western Massachusetts, Delaware, East Carolina, Georgia, Tennessee, Western North Carolina, Ohio, Alaska.

TUNING IN (Background information for new L. C. readers): †Liturgical Gospel for Fourth Sunday in Lent is the story of Christ's feeding of the five thousand (St. John 6:1-14)—whence the name "Refreshment Sunday." This is also the Gospel for

the Sunday Next Before Advent. Its use twice in a year accords with the Eucharistic significance the Church sees in it: as our Lord fed the hungry multitude, so does He now feed us in Holy Communion with the Bread of Life.

trimmed by 6.6%—from \$5,929,338 to \$5,546,566 — by National Council at its February meeting [L. C., March 1st] in order to conform to expectations. The difference between the budget passed by National Council and total expectations will be made up of income from such sources as the United Thank Offering and trust funds donated by the Church.

SEMINARIES

Two Appointments

The Rev. Robert Malcolm McNair, a member of the faculty of the School of Theology,¹ University of the South, Seawee, Tenn., has accepted a call to be associate professor of Ethics, Moral Theology, and Philosophy of Religion

at the Divinity School in Philadelphia.

Dr. McNair is one of the eight faculty members of the Sewanee Seminary who resigned recently in protest over the university's refusal to admit Negroes to the seminary.

The Rev. Joseph Hudson Hall, III, A.M., Th.D., assistant professor of Ecclesiastical History at the Philadelphia Divinity School, has been made associate

What the Dioceses Expect to Pay

In the National Church Budget

	Quota	Expectation		Quota	Expectation
Foreign			Fourth Province, cont'd.		
Brazil	\$ 3,000	\$ 3,000	Western No. Carolina	14,446	14,500
Cuba	2,800	2,800		\$ 540,321	\$ 531,198
Liberia	800	800			
Mexico	1,100	1,100	Fifth Province		
Philippine Islands	1,000	1,000	Chicago	\$ 159,133	\$ 130,614
	\$ 8,700	\$ 8,700	Eau Claire	7,462	7,462
First Province			Fond du Lac	18,539	18,539
Connecticut	\$ 189,319	\$ 176,000	Indianapolis	30,847	30,847
Maine	27,922	17,200	Michigan	172,413	125,000
Massachusetts	266,493	266,493	Milwaukee	45,677	42,000
New Hampshire	23,632	19,000	Northern Indiana	19,784	14,381
Rhode Island	87,938	80,000	Northern Michigan	8,797	8,797
Vermont	17,917	12,000	Ohio	130,556	135,000
Western Mass.	69,877	70,000	Quincy	9,146	6,000
	\$ 683,098	\$ 640,693	Southern Ohio	84,948	122,198
			Springfield	19,319	10,000
Second Province			Western Michigan	39,465	29,000
Albany	\$ 88,073	\$ 88,073		\$ 746,086	\$ 679,888
Central New York	87,368	87,368	Sixth Province		
Long Island	203,979	106,000	Colorado	\$ 29,953	\$ 22,000
Newark	174,455	135,000	Iowa	30,430	30,430
New Jersey	103,873	101,248	Minnesota	72,393	72,393
New York	491,935	350,106	Montana	10,881	9,442
Rochester	47,015	41,000	Nebraska	23,764	23,764
Western New York	74,765	74,765	North Dakota	6,818	6,818
Dominican Rep.	600	600	South Dakota	11,454	11,454
Haiti	2,000	2,000	Wyoming	11,891	11,891
Panama Canal Zone	4,000	4,000		\$ 207,589	\$ 188,192
Puerto Rico	2,500	2,500	Seventh Province		
Virgin Islands	1,000	1,000	Arkansas	\$ 17,592	\$ 17,592
	\$ 1,281,568	\$ 993,665	Dallas	47,442	40,366
Third Province			Kansas	27,770	27,770
Bethlehem	\$ 53,241	\$ 53,241	Missouri	47,400	47,400
Delaware	39,961	60,000	New Mexico and Southwest Texas	17,827	17,827
Easton	12,376	9,000	North Texas	11,102	11,102
Erie	23,828	23,828	Oklahoma	24,826	24,826
Harrisburg	38,038	38,038	Salina	4,173	4,173
Maryland	117,465	117,465	Texas	86,069	86,069
Pennsylvania	295,322	295,322	West Missouri	24,645	24,645
Pittsburgh	81,882	60,000	West Texas	37,281	37,281
Southern Virginia	42,421	42,421		\$ 346,127	\$ 339,051
Southwestern Virginia	26,318	25,617	Eighth Province		
Virginia	84,586	85,000	Arizona	\$ 16,536	\$ 16,536
Washington	101,864	101,864	California	91,083	84,000
West Virginia	33,136	33,136	Eastern Oregon	9,054	8,850
	\$ 950,438	\$ 944,932	Idaho	6,284	6,284
Fourth Province			Los Angeles	141,899	141,899
Alabama	\$ 51,899	\$ 51,899	Nevada	5,308	5,308
Atlanta	39,757	35,000	Olympia	42,467	42,467
East Carolina	19,469	19,500	Oregon	33,524	33,524
Florida	29,634	29,634	Sacramento	15,409	10,000
Georgia	22,224	22,274	San Joaquin	16,174	16,174
Kentucky	31,920	31,920	Spokane	16,822	16,822
Lexington	18,163	10,000	Utah	9,242	9,242
Louisiana	46,177	46,177	Alaska	5,000	6,000
Louisiana	26,829	26,829	Honolulu	8,000	8,000
Mississippi	52,453	52,453		\$ 416,802	\$ 405,106
North Carolina	\$ 28,824	\$ 28,824	Grand Total	\$ 5,180,729	\$ 4,731,375
South Carolina	73,886	73,886			
South Florida	62,338	66,000			
Tennessee	22,302	22,302			
Upper So. Carolina					

UNING IN: Theology, the "science of God," is the systematic presentation of the data of God's self-revelation. Philosophy may arrive at the notion of God, but it does so by the exercise of human reason. Theology employs human reason,

and thus often utilizes the results of philosophy, but what it takes as its data is something "given" by God through the "mighty acts" that prepared for, and culminated in, the Incarnation of His Son Jesus Christ our Lord and Saviour.

professor and head of the Department of Church History, as of March 1st.

PUBLIC AFFAIRS

The Second Temptation

The second temptation by which the Devil tested Jesus in the wilderness turns up in current public affairs, pointed out the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, in a recent sermon.

The second temptation[†] suggested by the devil, said Dean Sayre, was to overwhelm by performing a miracle. It "also seems to be Senator McCarthy's, and Congressman Velde's, and a great many others' today who are demonstrating that they believe God and the nations are best served by the frightened and credulous collaborators of a servile brand of patriotism."

"It comes mighty close to 'tempting God,'" said the Dean, "when anyone operates on the assumption that they are the divinely constituted guardians of other men's consciences, other men's patriotism or thoughts. Once the Church occupied this role—but when it abused the power, as it sometimes did, the modern world would trust it no longer. Yet today this power is in the hands of men far less responsible."

WOMAN'S AUXILIARY

Focus on Human Rights

The National Executive Board of the Woman's Auxiliary at its recent meeting at Seabury House focused its attention on human rights and on ways in which Churchwomen may become more aware of their responsibilities in guaranteeing and extending these rights.

The Board recommended that "the next step in carrying out the directive of the Triennial shall put emphasis on human rights and freedoms at home, striving to eliminate discrimination and to support basic freedoms." This action was a further development of the Woman's Auxiliary three-year program of Christian Citizenship and Social Responsibility. The first step was support of the United Nations.

In a dramatic wind-up to the three-day meeting, the Board passed a resolution deploring the discriminatory nature of the present immigration act, calling upon Churchwomen everywhere to study the report of the President's Commission on Immigration, and recommending that Congress draw up new legislation for the admission to these shores of 100,000 refugees annually.

TUNING IN: †Second temptation ("If thou be the Son of God, cast thyself down" from the temple parapet); second in St. Matthew's order, third in St. Luke's. †St. Matthias[†] is especially appropriate to an episcopal consecration for he was the

OKINAWA

New Chapel for Leper Colony

Bishop Kennedy of Honolulu has presented \$2000 toward the building of the House of Prayer Chapel at Airaku-en Leprosarium on the island of Yagachi in the Ryukus.

The Episcopal Church founded the leper colony in 1923, and its members are now ministered to by the Church's



FR. GODFREY*
Pioneer comes home in September.

Okinawa Mission. The Church has contributed more than half of the \$8000 raised so far for the new chapel, a joint Christian enterprise permitted by the U. S. Civil Administration of the Ryukus, which now has the care of the colony. Rest of the money was raised by Protestant army chaplains on Okinawa. The majority of the Christians at Airaku-en are members of the Episcopal Church.

The five priests of the Okinawa Mission take turns going to Airaku-en. It is one of seven missions and mission stations established since the Okinawa Mission was ordered by the General Convention of 1949. The priests are the Rev. Frs. Norman B. Godfrey and William Heffner (the original missionaries), Paul Goto, Stephen Kim, and Hidetoshi Nosse. Fr. Goto was sent by the Japanese Church through its 1952 Lenten Offering. Fr. Kim is a Korean priest, who is most recently of Honolulu, and Fr.

*One of the most recent pictures of him. His small friend is one of the 800 Sunday school pupils who regularly attend Sunday school at the mission church of St. Peter and St. Paul in Okinawa.

Nosse, rector of St. Andrew's Church, Tokyo, is replacing Fr. Heffner while he is in Japan for six months of study.

Fr. Godfrey will be coming home, to the United States, next September, after two and one half years of pioneering work in organizing the newest and one of the most important missions in the Church.

RADIO

Orthodox Voice Pierces Curtain

The Rt. Rev. John Shakovskoy, Bishop of San Francisco in the Russian Orthodox Church of North America, reports, according to a United Press story in the *New York Times*, that his broadcasts on the Voice of America reach between six and 12 million Russians, regular listeners behind the Iron Curtain. The bishop is the only clergyman of the Church to appear on the Voice. His message, the UP story said, is picked up everywhere across Russia and other Iron Curtain countries by clandestine radio sets, although Soviet authorities regularly jam his program.

NEW ZEALAND

New Bishop

On the festival of St. Matthias,[†] February 24th, in St. Paul's Cathedral in the city of Dunedin, New Zealand, a vast crowd witnessed the consecration of the Ven. Allen Howard Johnston as bishop of the diocese of Dunedin in succession to the late Rt. Rev. W. A. R. Fitchett.

Bishop Johnston, age 40,[†] is the youngest bishop in the Church of the Province of New Zealand and the youngest to occupy the see of Dunedin. The Archbishop of New Zealand was the consecrator and he was assisted by all the other bishops of the province and the bishop of Melanesia.

The diocese of Dunedin comprises the civil provinces of Otago and Southland and adjacent islands. Area is 30,000 square miles; population 216,000; Church membership, 50,000.

The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making *THE LIVING CHURCH* a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

Previously acknowledged	\$1,477.00
Edward A. Moore	7.00
Mrs. R. D. Gile	5.00
	\$1,489.00

first to be ordained "bishop" by the apostles. †Both Bp. Johnston of Denedin and Bp. Brady, coadjutor of Fond du Lac [see p. 9], were consecrated the same day, in cathedrals dedicated to St. Paul, and both are of about same age.



BISHOP BARNWELL*

"I live far away, and you can't get at me. . ."

Bishops and Business Men

By the Rt. Rev. Middleton Stuart Barnwell

Bishop of Georgia

Bishop Barnwell of Georgia, preaching at the Consecration of Bishop Brady, Coadjutor of Fond du Lac, in St. Paul's Cathedral, Fond du Lac, Wis. [L.C., March 8th], took as his text the concluding words of 1 Peter 2:25 — "Shepherd and Bishop of your souls." He said that these words referred "especially to Christ, the Good Shepherd and Bishop of the world," but added that "nevertheless we poor human bishops should take them to heart." The sermon, at once hard-hitting and spiritual, is here given in part.

DO NOT think that our Church has dealt very wisely, nor even very righteously with its bishops. It has made it harder than it ought to be for us to be the men we ought to be. I think it is true of all of us bishops, when we come to a consecration like this, that we re-dedicate our lives to God, asking Him to make us better shepherds of His people's souls.

And then the solemn moment comes; the *Veni Creator*¹ is sung; the heavy hands are laid on the bishop-elect's head;

there is a glorious recessional — a dinner where, after a long service, we relax, and you good business men hurry back to your offices which you have neglected this morning in order to come to this service, and the housewives hurry home to meet the children coming home from school, and the weary new bishop gets away from the crowd somewhere and sits down alone with the weight of a diocese, still largely unknown to him, on his heart, and he looks up and says, "My God, what am I going to do with it?"

And the next day he starts up the highway, which will be his home now until the day he dies, and he comes to a little group of his people — say in the village of Forest Glen. They have no regular priest; they have no parish house; they have no Church; they have no altar. They are just a few lonely and neglected souls cut off from any visible union with the Body of Christ. The town is growing and more people could be won if witness were borne. And so

*Preaching the sermon at Bishop Brady's consecration, February 24th.

the new bishop says to himself, we must have a priest for these people (and a priest will cost three thousand dollars a year); and we must have a house for him to live in (and that will cost 10 thousand dollars); and they must have a church and an altar and a place where they can teach and train their children and young people, (and, at the very minimum, that will cost 12 or 15 thousand dollars more).

Three thousand a year out of an already over-strained missionary budget: 25 thousand dollars in cash out of congregations who think they have a hard time paying their own way. And Forest Glen is but one of the many neglected fields he is going to find, and there are no priests to be had even if the bishop had the three thousand dollars, and so new men must be found for the seminaries; and the bishop starts on his way to become an organizer and a leader in drives for money.

He becomes more and more a hewer of wood and a drawer of water. He has less time for his studies and less time for his prayers. He learns to meditate and pray as he drives along the roads. He thinks up his sermons as he goes from place to place, and they tend to become thinner and thinner as the years go by; and some long last day he will sit down and look up to God again as he did on the day of his consecration, and he will not say, "My God, what can I do with the diocese?" He will say, "My God, just see what this diocese has done to me!"

I once knew a bishop — now dead, so you do not have to worry about which one it is — who had done very fine parish work and was called to an important diocese. After some years one layman met another on the street and asked him, "What do you think of our bishop?" And the other layman answered, "I do not know how he is as a bishop, but he is a very fine business man."

Now God did not call us to be business men. He called us to be shepherds and bishops of your souls. . . .

The Church of God is a sacrament. Yours is the outward and visible sign. His is the inward and spiritual grace. It is a sacrament because it was ordained by Christ Himself. The inward and spiritual grace in this material world must of necessity function through the outward and visible. We must have roofs which do not leak and churches which are adequately heated. We must have homes for clergymen to live in, and money with which to pay their salaries, and suitable buildings for their worship, and we must meet our quotas which

(Continued on page 20)

UNING IN: "The Veni, Creator Spiritus (literally, "Come, Creator Spirit") is one of the most famous of medieval hymns. It is attributed to Rabanus Maurus (d. 856), Archbishop of Mainz, and is, in two of its English versions, the only metrical hymn

in the Prayer Book (pp. 543-544, 556). It is prescribed for ordinations and consecrations because the Holy Spirit whom it invokes ("Come, Holy Ghost, our souls inspire") is the real agent in the conferring of Holy Orders.

The Annual Failure

FAILURE of the Episcopal Church to meet its missionary objectives has become one of the accepted facts of Church life. Just who has "failed" this time is shown in the table published on page 7, giving the quotas assigned by the National Council in accord with the total and the method of apportionment approved by General Convention, compared with the expectations adopted by the diocese.

Dioceses, of course, are not the tactical units of the Church. They merely add to the National Council quota the amounts they need for diocesan missions and divide up this total among the parishes and missions of the diocese in proportions which vary from diocese to diocese. And in turn, the parishes can only get the money from the parishioners.

It is all very well to blame the villain of one's choice along the line—the ungenerous layman, the self-centered parish, the greedy diocese, or "that bunch at 281"—for the predictable fact that in any given year the Church will not contribute to missions the amount that General Convention said was necessary. But we sometimes wonder whether a system that never arrives at the right answer makes adequate allowance for the facts of life in the parish, the diocese, and the general Church.

A step in what we believe to be the right direction was taken by the 1952 General Convention when it adopted a modified system of weighting quotas that did not discriminate as heavily as before in favor of dioceses containing mostly smaller parishes and against dioceses containing mostly larger parishes. But it is still true that the diocese of New York, for example, is expected to give far more per communicant to the work of the general Church than the average; that under the present system some dioceses have quotas that are easy to make, while others have quotas that are hard to make.

And yet, some of the dioceses with hard quotas have shown that it is possible to meet these quotas, even after previous failure to do so.

One serious difficulty of the quota system, particularly as it operates within the parish, is that there is a growing trend for the individual's pledge to be solicited and given simply to "the Church," instead of partly to the work of the parish and partly to work outside the parish. The result is that the typical vestry believes that it is doing all that needs to be done when it adopts the quota assigned by the diocese, never dreaming that there might be a need for overpaying its quota. Then, when (as always happens) some par-

ishes are unable to meet their quotas in a given year there is no resource for making up the difference.

But if the Church means business when its representatives in General Convention adopt a budget, such difficulties must be taken into account; and, in one way or another, the quotas that are assigned must be based upon the assumption that there will be a shrinkage of almost 10% between quotas assigned and expectations assumed.

MOST charitable drives, when quotas are assigned, proceed first and foremost on a basis which is totally ignored by the Church in computing its quotas—that is, the previous record of giving of the area or division in question. In the Church, there is something of a feeling that the giving to missions is not entirely a voluntary matter, but an obligation. Accordingly, the effort is made to assess the obligation on a fair basis, rather than upon the basis of past history. The philosophy involved stands midway between that of a charity and that of a tax. The diocese of Los Angeles, in the boldness of its expanding Church economy, has gone so far as to make the missionary quota a tax upon each parish just as the diocesan assessment is, and to adopt the same kind of sanctions for failure to meet it.

Which philosophy is right? Or is the midway position the right one? We do not know the answer, but we should like to suggest that the charitable or voluntary philosophy be given a more wholehearted try than the present custom gives it.

A recommendation in this direction, proposed by the Joint Committee on the Apportionment of Quotas, was tabled by the General Convention of 1952. This recommendation would have permitted a diocese that had not met its quota in the past to get up to the full quota in three steps, one-third of the way per year. This recommendation again was in the midway field between voluntary giving and taxation, and perhaps it would have accomplished little.

On a really voluntary basis, the diocese's previous record of giving would have equal weight with its presumed capacity for giving (as ascertained by the present quota system) in establishing its quota for the ensuing year. This would provide the National Council with what it must have—a readily attainable, objective financial yardstick—and at the same time would make it possible for quotas to be assigned that would have some practical possibility of being met.

We think that it is depressing to Church morale to follow a system that is certain to come up with the

long answer year after year, and that the best way of arriving at the right answer deserves serious study. It is possible, however unlikely it may seem to the righteous majority, that the minority who frequently do not meet their quotas have bishops, clergy, and laymen of genuine spiritual development, of genuine consecration, of genuine devotion to the work of the Church. It may not be as radical a notion as it seems to suggest that a sound way of arriving at their share of the Church's budget would be to consider how much they were able to afford last year as an important element in the picture.

The Partnership Principle

ONE canonical provision in the realm of the budget is never carried out, as far as we know, when the diocese fails to meet its missionary goals. This is the rule in the last sentence of Canon 4, Section 6 (d) that the division of all missionary funds received shall be strictly in accordance with the proportion of the missionary quota to the diocesan missionary budget. In other words, when the diocese fails to meet its objective, it is canonically bound to cut its own missionary work proportionately to the cut in its giving to the National Council. This is called the "partnership principle."

Of course, this provision could be circumvented by including phantom items in the diocesan missionary budget for the purpose of cutting them out later. But this immoral stratagem is not adopted, Church law requires the diocese to shoulder its share of the deficit according to the partnership principle. How many of them comply with the law?

Lebombo, Limpopo, Mozambique

WHEN we asked readers of THE LIVING CHURCH to help the Cathedral School for Boys at Lebombo, Africa, we wrote to Canon Boatwright telling him that we thought that after two years the school should be supported through regular missionary channels rather than through THE LIVING CHURCH RELIEF FUND. Our reason for this statement was that in general we believe that the fund should be an emergency resource rather than an established missionary agency.

However, it is clear that we have been overruled by the readers of THE LIVING CHURCH on this particular appeal. And it is also clear from Canon Boatwright's article that, if the school is to continue, the readers must continue for some time the project which they have so gloriously begun. Accordingly, we are glad to announce that our columns are still open for contributions for this purpose, and we hope that they will be made in sufficient number to remove anxiety from the boys' minds for long time to come.

There are special reasons why Lebombo has be-

come to us something of a necessity. For one thing, we are appealing for our own LIVING CHURCH DEVELOPMENT FUND, and we need to have these fine young African men on our heart to keep us "mindful of the needs of others" as the grace before meals puts it. The boys have helped as we reported previously by sending \$3.00, the fruit of their own personal labor, to our own fund.

For another thing, this Church has recently done a great disservice to the African race in judging that the time was not ripe for its admission to one of our theological seminaries. Without passing judgment upon the motives or the wisdom of those whom the Church entrusted with this decision, we are glad that another opportunity exists for demonstrating the Church's steadfast purpose to gather all men of every race and continent to its bosom, and that we can have a small share in it. This kind of resistance to evil is known in theological terminology as a work of reparation, and we believe that those who care deeply about the Sewanee situation would be more Christian to channel their indignation into this and other acts of reparation rather than to denounce and reject their fellow-sinners.

And for another thing, we are glad to have discovered at last where the great, grey-green greasy Limpopo River is, and who lives there besides the crocodile who gave the elephant's child his trunk. And if you can get somebody who lives at the school to write you a letter, you will be delighted with the beautiful Mozambique postage stamps.*

Joseph Stalin

WHEN a man meets death, even if he be a notorious enemy of mankind, his sins seem to be less important than the common human hope that God will find in him enough good, enough faith, to rescue him from the ranks of the finally lost. So one commends Joseph Stalin to God's mercy as well as to His justice.

In our opinion, the hope that has been expressed by some commentators that Stalin's successor will be more moderate in policy totally misconceives the nature of the Communist outlook. A more militant policy, with stronger nationalistic and imperialistic overtones, is the more likely development. A real change in policy will take place only if it is plainly dictated by Russia's own long-range interests and ideological ambitions.

One thing is predictable, though, and it is a commentary on the misery of dictatorships—and that is, the 10 physicians who attended Stalin in his last illness were certainly unlucky in their choice of a patient. Someday it will be advantageous to somebody to prove that they were the agents of a political enemy.

*The address is the Cathedral Boarding School, Maciene, Vila Joao Belo, Mozambique, Portuguese East Africa.

Hope had run out for the boys who came from the back of beyond. It was then that help arrived for them.

The boys who wa



MACIENE, cathedral village of the diocese of Lebombo by the mouth of the Limpopo River in Portuguese East Africa, is about 15 miles from the nearest town and post-office. In the town doing my weekly shopping I was caught out by the clock, and the mid-day siesta closed down for its two hours. The place was sizzling under the African sun, and the street was deserted. Suddenly a cry broke the silence. "Hi! Father Francis! Hi!" I was startled to see the radio boy of the post-office running toward me, and went to meet him. Breathlessly he greeted me (he comes from Maciene) and waved a telegraph form. "Look, Father! From America! The School is saved!"

Greatly moved, I took it from him and read it. "You know what it says?" I asked him.

"I received it," he replied "and I have an English-Portuguese dictionary!"

"Amount fully subscribed," I read, and my heart gave a thump. "Come on, Soquisso. Let's send a reply."

[The cablegram referred to here was sent to Canon Boatwright by THE LIVING CHURCH as soon as \$700, the amount necessary to reopen the school, had been received for the school by THE LIVING CHURCH RELIEF FUND. Dozens of readers helped by sending gifts ranging from \$1.00 to \$425, and contributions continue to come in, in the hope that the school can be kept open even longer than a year—see page 11].

And in the back room of the post office, with a beaming Portuguese postmaster waiving regulations aside for the Maciene padre, I watched it go off on its way back to America; with a prayer and a sure feeling that this was the beginning of a break for the poor diocese of Lebombo.

The missionary knows prayers are always answered; and that he must be prepared for God's no. It has been no for so long and for so many things we thought essential to His work, that we were beginning to wonder whether He wanted us here. We were feeling crushed by our troubles. The war had dealt with

us grievously; its aftermath was worse. Trying to hold on to essentials, we had sold up mission property, had closed some schools to save money, closed many churches and scattered their congregations, thrown all catechists' wages on to local funds, which closed more, reduced all wages by 20%, stopped grants for the training of clergy and catechists, and for the diocesan printing press, cut most allocations another 20%. And still the budget would not balance. Our main sources of income, especially the S.P.G., did their utmost to help us, some even making up the loss which would be caused by devaluation on their grants. But cost of living on things which could not be cut kept us in debt.

I began to dislike the meetings of the Diocesan Board of Finance. Its members are all business men of Lourenço Marques, and have a way of bringing office efficiency into a concern which cannot stomach it. At the beginning of last year, at the dreaded annual meeting it delivered itself of the conclusion: "Sorry, Father; but you're broke! Overdraft at the bank of \$5,000.00. Liabilities to staff \$3,000.00. Wages cut 20%, when uncult wages should be receiving 40% cost of living allowance. Mission building crumbling into ruin everywhere; no depreciation account. Assets. . . ." "All we have is our faith in God." They are all men of prayer and would not comment on my reply, except to demand further saving. And the only thing left to provide the \$1,200.00 needed was the Cathedral Boarding School for Boys. "Close it," I was told.

I looked out of the Mission house at Lourenço Marques where we were meeting. Beyond the trees I could see two blocks of buildings, the dormitories of the Diocesan High School; empty, forsaken, closed up two years back. And the Mission Day-school, also empty.

Back at Maciene, I broke the news. It was one of the worst moments of my life, and the kids wept as they packed their few belongings. There was no future for any of them. They came from the back of beyond where there are no

The June 15, 1952, issue of THE LIVING CHURCH carried a letter to the editor titled "School's Out—With No Hope", accompanied by a picture of some small African boys unhappily [they wept as they packed their belongings] leaving the Cathedral Boarding School of the diocese of Lebombo, Portuguese East Africa. There is little chance for education in Lebombo—the land of the lion, the mongoose, and the tsetse fly, the land of jungle and sparse population. The cathedral boarding school had to be closed last spring because of lack of funds and there seemed to be no hope of re-opening it until the principal, the Ven. Francis Boatwright, who is also archdeacon* of Lebombo, appealed to readers of THE LIVING CHURCH. Here Canon Boatwright tells the whole story (he also took the pictures) to THE LIVING CHURCH FAMILY:

*Canon Boatwright is the only European priest in the diocese besides the chaplain of the missions to Seaman's Institute at Lourenço Marques. Eighteen months of the last two years he has served as Vicar-General. The Rt. Rev. Humphry Beevor, author and editor of *repute*, is the new bishop, but still waits permission of the Portuguese to enter his diocese. With the archdeacon are 11 African native priests, serving about 120 congregations. At the outbreak of World War II there were nine European priests; which explains why Fr. Boatwright runs jobs ranging from the training of clergy and catechists to managing the diocesan printing press and farm and instructing in both.

and to go to school



WHEN SCHOOL closed the boys wept.

ools, and a background of intense
thenism. True, there are thousands
each one of them; but it seemed so
sadful to have given these a taste of
w life and then snatched it away. And
knew the blackness of despair. There
s not only this; there was the im-
sible financial position of the diocese;
news of a new Bishop; trying to re-
ganize the diocese to accept new gov-
ment legislation which prohibited the
of native languages in worship; op-
sion from the Roman Catholics,
ged with Government subsidies and
itical power, demanding exclusive
ghts" over African souls and bodies.
e news of my latest iniquity spread
ckly through the diocese. The board-
school had produced many of the
sent clergy and most of the catechists
this area and was badly needing to
and.

I wrote to all the influential people
ould think of in South Africa and
gland, trying to get them to sponsor
und to reopen the school. But they
ld not understand; obviously the
ccesan General Fund should be put
its feet first. Then I wrote to friends
America. One living in Syracuse,
Y., replied at once, "Write to THE
IVING CHURCH; you will find we
mericans will understand and will
p."

Almost at once news came of the elec-
n of our new Bishop; the S.P.G. wrote

REOPENED, the Cath-
edral School continues its
work. It grows not only
most of its own food,
but also food for the
Maciene Hospital. About
20 boys are studying ag-
riculture [an important
means of making a liv-
ing in Portuguese East
Africa]. The tractor
here, in high favor with
the boys, was a gift of
the Society for the Prop-
agation of the Gospel, of
the Church of England.

SOME CULTIVATION is
also done by hand, some
with the help of oxen.
The boys find hoeing in
the fields good exercise.
Mental and physical
work keep them occu-
pied from morning to
night and they eat and
sleep well and develop
excellently. When they
first come to the Cath-
edral School they usually
have a stay in the hospi-
tal to start with, to rid
themselves of all kinds
of troubles, due to mal-
nutrition for the most
part. But after that, ill-
ness is almost unknown.

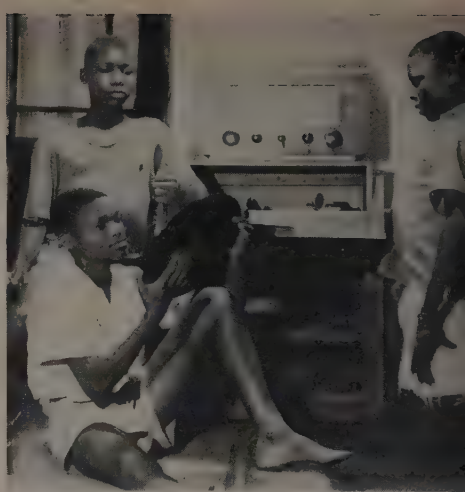


SOMETHING is always going up here," says Canon Boatwright, "so
let some of the boys learn with the men. This picture shows
Mr. Sabão (Soap!) the foreman, instructing Micas who wants to
be a builder. The boys learn the job right through, from making
rent or mud bricks to digging foundations and laying them, and
ing bricks and blocks and plastering. Mr. Sabão has two wives,
comes to church to pray and will join when one wife dies.
The carpentry section of the school itself has two instructors.
Many of the diocese's outstations show the practical use of this
ining, with tables and chairs and beds-off-the-ground coming into
vogue. The local churches benefit, and better woodwork is
earing. Also a man can make a living at the job, either working
a boss or for himself. Wood is plentiful and free!"
There are about 60,000 fathers and brothers of the area always
y at Johannesburg, "probably because there are no local indus-
s." Many of the boys at the Cathedral School have been left
erless through mining accidents.





THE SCHOOL'S PRESS turns out all the print needed by the diocese. "We tried to get a license to do commercial print," says Canon Boatwright, "but the Roman Catholic Church, from the cardinal's office, opposed our application, successfully . . . We soon start on the complete Prayer Book in Portuguese. We used to print in six languages, until the government prohibited the use of native languages in worship—for non-Romans."



"SATURDAY AFTERNOON and evening are free times. Most of the kids invade my house," reports Canon Boatwright, "mostly to listen to the radio or gramophone. Addicted to Tiger-Rag quality, there are some who have developed a taste for classical music. The first movement of Beethoven's Fifth was on when I took this."

to say the Africa Sub-committee had decided to wipe out our overdraft at the bank to give us a chance to get on our feet again; and further promised \$2,400.00 toward the extra \$6,500.00 we need to run our depleted budget for 1953; and another \$1,500.00 toward essential hospital repairs. From S.P.C.K came a check, first installment of a huge subsidy and loan to help us to get the Book of Common Prayer into Portuguese. And the diocesan treasurer began sending monthly checks out on time with the comment, "Don't know how it happens, but there is just enough in the kitty to pay you, for once."

So the kids came back, back to opportunity and an atmosphere greatly cleared and hopeful. One evening, the head boy, followed by all and sundry, burst into my office flourishing the latest

issue of the L. C. to arrive,† and indignantly declaimed, "Mr. Peter Day has pinch the lot!" A trembling finger pointed out that Boarding school Relief Fund figure had reached \$1,000.00. I was mystified. "What's the matter?" I asked. "But look!" he answered. "Yes," I said patiently, "and don't forget to thank God tonight. One thousand dollars, and I think even more will be given. What about Mr. Day?" There was silence for a while. "A thousand dollars,

†L.C., July 20, 1952.

you say? Not ten centavos?" "You fa head" (or its equivalent in Portuguese "if you want it in escudos, it comes twenty-eight thousand odd escudos. Twenty-eight thousand escudos! Never was there such a shout of joy, and finished up at the bottom of a pile, twenty-odd delirious kids. To date I have received about 49,000\$00; so perhaps now you are puzzled!

[Editor's Note: In Portuguese printing the \$ is placed between the dollars and cents, or the escudos and the centavos. Also, the period (.) is used where Americans use the comma (,), and vice versa. So we know what 49.000\$00 means—forty-nine thousand escudos, or seventeen hundred dollars!]

ALL THE BOYS of the school learn to serve at Mass. The Cathedral [named St. Augustine of Hippo] at Maciene is used at all times [for Sunday services there is frequently an overflow crowd of children and adults standing around in the yard outside the building, which seats 500] and at odd moments of each day the boys find their way inside as they have done here. Some of them, as they grow older, become catechists of their village churches. The older brother of André, the boy in the picture on page 12, is a catechist, and André probably will be too. The Cathedral has no organized choir, but the boys learn the rudiments of music and so assist the congregation. There are no choirs anywhere in the diocese. All people sing, and have congregational practices regularly.



But we still don't know what will happen when your money has gone. Obviously the diocese will have to restore the school grant, but at what or at whose cost? Somehow we have got to find new money for the diocese, and it seems certain that England has reached the limit of what it can do for us—and it is considerable, in fact nearly everything we have. Self-help is small; our people have little or no money, and what they give represents severe self-sacrifice. After 60 years (we were founded in 1893) more than three-quarters of the diocese is still closed, and no missions are working; but calls come regularly and cannot be answered.

Pray for the Bishop of Lebombo the enormous task confronting him; and that some will offer either themselves or their resources of prayer and money to keep alive the Anglican witness in the backwater of Africa, where it is so greatly needed.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

THE TRIBUTE MONEY*

Peter Paul Rubens (Flemish, 1577-1640)

RUBENS was one of the most prolific artists of all times, and his paintings are a perfect mirror of his personality. Optimistic, a lover of life in all its varied aspects, he imbued his many large canvases with vibrant color, great form, and an unflinching instinct for dramatic effect.

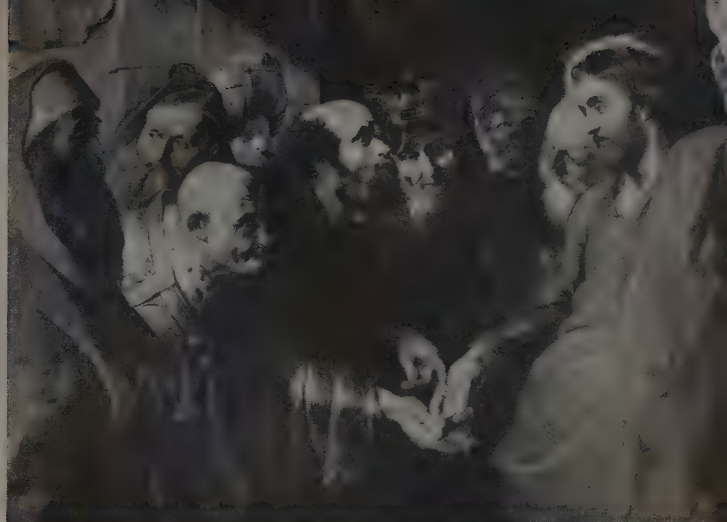
The large painting of the "Tribute Money" in San Francisco is as fine a sample of Ruben's best work as can be found in this country. Jesus, dressed in a red cloak over a greenish garment, and with soft, blond hair and beard, confronts a group of crafty Pharisees whose wish to ensnare Him in a legalistic trap is all too obvious from the expressions on their faces.

Yet though Jesus must surely be aware of the danger of His position, He holds

His ground unwaveringly. On His clear brow we cannot detect the slightest trace of fear for Himself, of unkindness or dismay. His eyes seem to search for the

*Photo courtesy M. H. de Young Memorial Museum, San Francisco, Calif.

divine spark which He saw even in the darkest souls. And as He tells the inquirer to "render unto God the things that are God's," He not only confounds the evil design but, at the same time, shows the road to life and salvation.



BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

"My Work and My Life"

JUNE 17, 1953, will be the 250th anniversary of the birth of John Wesley (b. 1703), whom Anglicans may claim, even more than Methodists, since he lived and died a priest of the church of England.

A prolific writer, Wesley is said to have 371 publications to his credit; but for him his magnum opus was the translation of the New Testament from the original Greek, concerning which he expressed the hope that "I might finish my work and my life together." (Wesley was seriously ill, unable to travel or to teach, and apparently beyond hope of recovery, when he undertook the work.)

Originally published in 1755, this has just been put out in an "anniversary edition"—*John Wesley's New Testament Compared with the Authorized Version*—with an introduction by Fred Corson, President of the Methodist Council of Bishops (John C. Winston Co., Pp. xiv, 391. Clothbound, \$2.50; Paperbound, \$5).

In this handy and handsome volume, deviations from the Authorized King James text are set in italic type, so that they can easily be compared with the Greek original or with modern versions. It is claimed by the publishers that some 10,000 of these deviations have been incorporated into later revised editions. While it has not been possible to examine more than a handful of them, it is in-

A Great Spiritual Guide

By the Rev. GRANVILLE MERCER WILLIAMS, SSJE

THOSE who have profited by the writings of the late Rev. Shirley C. Hughson, of the Order of the Holy Cross, will rejoice in *Spiritual Letters of Father Hughson, OHC* (Holy Cross Press, West Park, N. Y., 1952. Pp. 251. \$3).

Fr. Hughson was one of the few great spiritual directors of the American Church, and these letters show him at his best, counseling with loving care those who turned to him for guidance on their way Godward. Nothing of the controversial appears in any of the letters, with the single exception of one dealing with the propriety of calling a priest "Father" (p. 185). The rest are purely devotional in character.

The dominant theme of many of the letters is the place that prayer should occupy in the lives of Christians. Fr. Hughson longed for the development of contemplative and enclosed religious communities in the Episcopal Church, to bear witness to the primacy of the life of prayer, as similar communities were already doing in the Church of England. He often bids his spiritual children pray

that such communities may be established among us.

But it must not be thought that, because of this devotion to the contemplative ideal, Fr. Hughson's spiritual letters will appeal only to those interested in the more strictly contemplative life. On the contrary these letters abound in the most practical pieces of advice, and are marked throughout by kindly, yet shrewd, common sense. For example:

"We have been taking [in our retreat] the almost inevitable subject of divine love. All things converge on that. If we can love God and our fellow men nothing will be lacking. To love and to be loved—in this lies the whole science of life. . . . All problems can be solved by love. If men would only realize this, we would not need to pray for peace. Peace like a river would flood all human life" (p. 45).

"Do not under any conditions withdraw yourself from people. This is fatal. Make yourself associate with them, even if they do get on your nerves, or do things which you feel are wrong. They are not so bad as they sometimes seem. . ." (p. 138).

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teresting to note that Wesley and the makers of the Revised Standard Version bring out the force of the aorist, *epistamen*, in Romans 13:11b by the same device (addition of word "first," not found in the Greek of the passage) and in exactly the same words: "for salvation is nearer to us now than when we first believed."

More generally interesting, in view of Wesley's later contention that *presbyters* ("elder," "priest") and *episcopos* ("overseer," "bishop") were in the New Testament synonymous terms, is his rendition of *episcopos* exactly as in King James version (i.e. by "bishop," except in Acts 20:28).

Wesley seems to have preferred the good old Anglo-Saxon terms words more immediate Latin and Greek derivation—"testimony" to AV's "witness," "apparition" to "spirit" (St. Mark 6:49), "diadems" to "crowns" in Revelation 12:3, 13:1, 19:12 (where the latter literally translates Greek, *diadēmatōs*). This is somewhat odd in a translation intended "chiefly for plain, unlettered men."

It is good to have John Wesley's New Testament in modern format. Specialists in the history of Bible translation will welcome it. Others should perhaps read it in this anniversary year of Wesley's birth. But it is hard to see it in the long run as a book for the general reader, compassed about, as it is, with so great a cloud of witnesses and the form of modern versions based upon critical knowledge that simply was nonexistent two centuries ago.

Similes of a Dirt Gardener

By PETER DAY

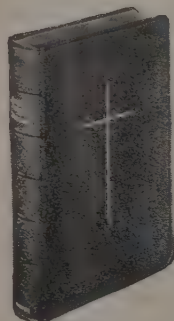
WHAT sort of person was Lazarus after Christ raised him from the dead? Browning's poem, "An Epistle," presents him as greatly changed, finding it hard to concentrate on the small tasks and the hustle and bustle of his contemporaries, wrapped up in a vision that he could not communicate to them.

Another who has been brought back by Christ from the valley of the shadow is Richardson Wright, retired editor of *House and Garden*, who in *A Soul Went Forth* tells us, in passing, of a man who "awoke to another day, which he had not expected to see." But the time the man was given words to communicate the high thoughts that had replaced mundane preoccupations in his mind, and the result is this book of Lenten meditations on the attributes of Christ. (Morehouse-Gorham. Pp. 256. \$1.50).

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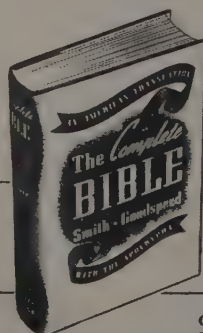
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Books Received

MARRIAGE, MORALS, AND SEX IN AMERICA: A History of Ideas. By Sidney Ditzion. Bookman Associates. Pp. 440. \$4.50.

DAILY LIFE OF EARLY CHRISTIANS. By J. G. Davies. Duell, Sloan, and Pearce. Pp. xvi, 268. \$3.50.

THE JESUS I. By Charles Williams. Introduction by Dorothy Sayers. Roy Publishers. Pp. xiii, 310. \$3.50.

THE ENGLISH PRIMERS (1529-1545): Their Publication and Connection with the English Bible and the Reformation in England. By Charles C. Butterworth. University of Pennsylvania Press. Pp. xiii, 340. \$6.

THE SURPRISE. A play by G. K. Chesterton, with preface by Dorothy Sayers. Sheed & Ward. Pp. 65. \$1.50.

THE PROTESTANT CRUSADE, 1800-1860. A Study of the Origins of American Nativism. By Ray Allen Billington. Rinehart. Pp. viii, 514. \$6.50.

THE IMPUDENT DREAMER. The Story of Tubby Clayton . . . who had the impudence to believe that under God's hand, he could make dreams come true. By Melville Harcourt. Oxford University Press. Pp. 260. \$5.50.

THE GREAT LITTLE THINGS. By George Matthew Adams. New York: Duell, Sloan & Pierce. Boston: Little, Brown & Co. Pp. xiv, 301. \$3.50. ["Talks" by the author of the syndicated newspaper column, "Today's Talk."]

STANDING UP TO LIFE. By Frank Halliday Ferris. Bobbs-Merrill. Pp. 190. \$2.50. ["Spiritual messages" of the interim minister of the First Congregational Church of Jamestown, N. Y.]

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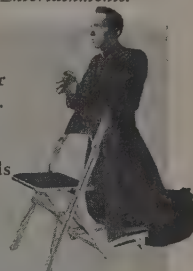
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RHODE ISLAND — The assembly of the Rhode Island State Council of Churches authorized the creation of a special committee to study the council's relationships with the Episcopal diocese of Rhode Island and other non-member Churches and with the National Council of Churches.

In January, the assembly tabled a proposal from its administrative committee to "decline active membership affiliation" with the NCC. The proposal stemmed from the doctrinal difference in the membership requirements of the two bodies as expressed in the preamble to their constitution.

The NCC admits to membership only those communions who believe in Christ as "Divine Lord and Saviour." The Rhode Island Council accepts "followers of Christ," those who give "allegiance to Christ" and those seeking to "express His spirit through a cooperative endeavor."

The state council's position has kept from membership the Episcopal diocese and other groups in the state, notably the Augustana Lutherans, the United Presbyterians, and Presbyterian, U.S.A. Churches. [RNS]

CALIFORNIA—At the request of the clergy of the diocese, the 103d convention of California presented a changed aspect to the delegates who gathered at Grace Cathedral, San Francisco, February 3d and 4th.

Chief observable differences were elimination of the traditional joint session with the Woman's Auxiliary, and the presentation of many department reports by title only, with full reports available in mimeographed form. The result of the changes was that there was more time for consideration and discussion of diocesan business, without the sense of pressure which sometimes characterized former sessions.

Bishop Block of California and Bishop Shires, Suffragan of the diocese, called attention to the fact that 1953-1954 marks the centennial of the consecration of the Rt. Rev. William I. Kip, first Bishop of California, and his arrival in San Francisco to take up his pioneer duties. Bishop Shires pointed out that this year is also the 15th anniversary of Bishop Block's consecration.

The delegates resolved to observe these events by a suitable year-long program and authorized appointment of a committee to develop plans, which will include raising a fund for missionary opportunities as well as for appropriate services and commemorative activities.

Convention established a foundation to receive and administer gifts and bequests for various diocesan funds and projects. The diocesan working fund

budget was adopted as presented in the amount of \$141,709, and the episcopal and convention fund budget was increased by \$4,000 to provide proportionate salary and pension increases for Bishops.

Secretary: the Rev. H. T. Praed; treasurer, Mark Chamberlain. Standing Committee: Cleric Mark Rifenbark, F. P. Foote, E. W. Jackson, J. Wilder, Jr.; lay, A. C. Agnew, C. H. K. F. T. Hodges, Mrs. N. B. Livermore. Diocesan Council: Clerical, E. A. Wicher, Jr., D. Graham; lay, H. V. Alward, Fred Wiggins.

Delegates to Synod: Clerical, J. H. Thomas, Clarence Lee, W. B. Murdock, C. M. Guilbert, L. M. Johnson, Frank Sibilia, Harry Jue, Milton Farmer.

NEW HAMPSHIRE — The diocese of New Hampshire figures prominently in the State legislature's current hot debate over the proposed released time for religious education in public schools (Kearns-Pillsbury Bill). The diocese went on record as favoring this bill at the convention in May, 1952. It is one of the first, and one of the few to endorse it.

Bishop Hall of New Hampshire was interviewed recently and the interview published in *The Concord Monitor*. The same issue carried a strong denunciation of the bill in the form of an editorial.

The reporter covering the hearings sums it up appropriately: "This bill, I would guess, is due for stormy sledding and may be the hottest issue in the 1953 session."

LONG ISLAND — Fifteen hundred people crowded St. Ann's Church, Brooklyn, N. Y., for the opening service of the 1953 diocesan Lenten mission conducted annually by Bishop DeWolfe of Long Island on the first five Sunday evenings in Lent.

Purpose of the Lenten mission is to deepen and strengthen the pastoral relation in which the bishop and the people of the diocese stand.

LONG ISLAND — A defense of the record of missionary giving of the diocese of Long Island was made by the Ven. Harry J. Stretch in a recent report to the archdeaconry of Queen Anne's Parish, Nassau.

Archdeacon Stretch said that during the past decade Churchpeople of Long Island contributed in excess of \$700,000 more toward meeting the assigned missionary objective than they did during the previous decade. He said:

"The budget of the department of missions and Church extension for work of the diocese of Long Island for 1943 was \$50,000. For 1952 it was \$165,730. In 1943, the diocese of Long Island contributed \$40,000 to National Council; in 1952 \$101,000. . . .

"Our not contributing to National Council its full asking of the diocese

by certain groups to bring discredit to the diocese, the bishop's leadership, the Catholic and Apostolic heritage of the Church which the bishop tries to bring upon the life of the diocese, and, though the diocese, upon the whole Episcopal Church. Anyone who wishes to support that Long Island is retrogressing may along and suppose so—but the figures substantiate his assumption. Those entered [above] do not include the \$10,000 given last year to the Episcopal charities Appeal, or the United Thank offering, etc. . . .

To persuade our people to reexamine objectives and goals of the Christian life is a more effective means of gaining missionary objectives than any analysis of latent financial giving can possibly do. It is interesting to consider the extent of our untapped financial resources, but statistics are not the life blood of missionary endeavor. The life blood of missionary action is the life blood of Jesus Christ dripping from His sacred wounds as He hangs upon the cross, bringing to its glorious finish his sacrificial and total self-giving for the restoration and renewal of obedient creation."

NORTH DAKOTA — Did you hear the story about the hard-hearted banker whose glass eye had a sympathetic gleam in it, while his natural one was devoid of it? Bankers too often are accused of being merciless, unsympathetic, and as giving hard bargains. There is one banker in North Dakota that does not fit into any such description.

The treasurer of the Church of the Good Shepherd, in Lakota, found in the mail a check from the Lakota State Bank in the amount of \$100. At first the treasurer thought it was a mistake, but an attached letter explained, "Because of the good the churches are doing for our community, we are sending you, and each of the other churches in Lakota, a modest gift of \$100 each."

MASSACHUSETTS — For the second year this year, Anglicans on board a ship docking in the Port of Boston were welcomed by representatives of the diocese of Massachusetts, and given addresses of rectors in the cities or towns to which they were going. Miss Wilma Butler, office secretary in the diocesan department of social service, and Miss Edna H. Riley, a recent arrival from England who is now secretarial assistant in the bishop's office, performed this friendly service when they met the clergy whose names they had handed them the new arrivals.

MASSACHUSETTS — A bequest of \$5,000 and whatever may be the residue of the \$55,000 estate of the late Grace B. Timmer has been received by Emmanuel Church, Wakefield, Mass. The Episcopal City Mission of Massachusetts has been left \$1,546.

Christian Morality in a Time of Transition

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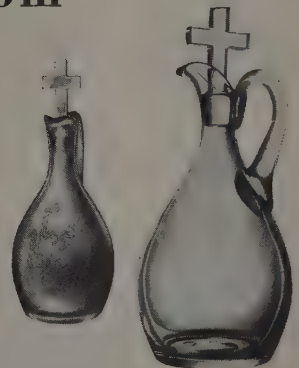
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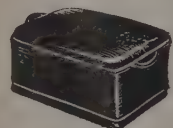
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Bishops

(Continued from page 9)

come from the National Church for
work throughout the world.

We must have these things, but these
are not the things for the securing of
which you have called this man to be
your bishop. You have called him that
he might lay his hands on your head in
confirmation, and that he may lay on
your heart a sense of your debt to God
for the salvation He has given us in
Jesus Christ. You have called him to be
your bishop that he might reclaim you
from the worship of the golden calf—the
crass materialism which many of us
have set up in place of God. You have
called him to be your bishop because
you *do* know—whether you show it
forth in your daily life or not—you *do*
know that the things of this world pass
away, and that only the things which
are spiritual are eternal. . . .

There is nothing in what we shall
do to him today to make him a better
administrator, or a better business man
than he was before he came to us. His
life has been spent in what we might
call "smallish" parishes, but his char-
acter and faith have brought him through
to this day, and those are the things
which count. The only thing we do to
him today is to make him a bishop in
the Church of God. You called him to
this diocese, and it is your responsibility
to see to it that the visible part of this
Sacrament of the Church rises to meet
the inward and spiritual grace which it
is his job to provide, and which he will
give abundantly as I who have known
and loved him for many years well
know. . . .

I feel that I can talk thus frankly to
you because I live a long way off, and
you cannot get at me. Another reason is
that, while Georgia and Fond du Lac
are far apart geographically—and eccle-
siastically—they are about the same
size so far as communicants go. We are
even on adjoining pages of the *Episcopal
Church Annual*. Small as we are we
could work miracles for God if we gave
to Him all that we are and a fair share
of what we have. We are poor people
down in Georgia compared with you in
this Northern and progressive world,
but if we gave even half as much of our-
selves and of our substance to the Church
as we do to our pleasures, we would
work miracles for God. It is so with us,
and I believe it is so with you.

If we really regarded our religion as
the most important thing in our lives—
which it is—we would do more about it;
and that you should do more about it
is the reason you had a convention in
the first place, and the reason you elected
a bishop; and it is also the reason you
are going to give to him, in his work,
your money and your loyalty and your
love. . . .

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The Living Church

DEATHS

eternal grant unto them, O Lord, and let light perpetual shine upon them"

Sydney Dixon, Priest

The Rev. Sydney Dixon, 89, retired, February 3d, at his home in Los Angeles, after a three-day illness.

Dixon was ordained in 1907 and served churches in the diocese of Louisiana, Texas, and Long Island. He died in 1938, and since that time has lived in Los Angeles where he has been employed in supply work. He is survived by a widow, one son, and two grandsons.

Alexander C. Killeffer, Priest

The Rev. Alexander C. Killeffer, retired priest of the diocese of Tennessee, died February 25th after more than 60 years in the ministry of the Church. He was 96.

Ordained deacon in 1891 and priest in 1894, Mr. Killeffer served successively churches in Harriman, Greeneville, and Columbia, Tenn.; Shamokin, Pa.; Cleveland and Fayetteville, Tenn.; Denton and Key West, Fla.; Frankland and Monterey, Tenn., until his retirement in 1931. He then made his home in the scene of his first cure at Harriman, and became noted for his personal work with boys and young men, particularly in organizing and training scouts. For some years he had been inactive due to infirmities of age, but retained a keen interest in the work of the Church, almost to the end. From 1918 to 1922 Mr. Killeffer was a member of the convocation of Nashville in the diocese of Tennessee.

George C. S. MacKay, Priest

The Rev. George Cook Shearer MacKay, rector of St. Luke's Church, Malvern, Mass., since 1939, died on January 15th. He was born in Wick, Scotland, in 1890, and educated at the University of Edinburgh and the Glasgow Theological School before coming to this country and receiving the degree of B.D. from the Episcopal Theological School. After ordination in 1928, he served as rector of Trinity Church, Woburn; St. Andrew's, New Bedford; the former St. John's Church, Lawrence, all in Massachusetts, before being called to Malden.

Augustus Walton Shick, Priest

The Rev. Augustus Walton Shick, who had been living in retirement in Camden, N. J., died on June 19, 1952 at the age of 70, after a paralytic stroke. He was rector of Grace Church, Hadfield, N. J. for 23 years (1918-1941). From this church he was buried on June 21st. Most of the clergy of the Malden Clericus took part in the sung Mass, which was led by the liturgical director of the parish, a group of men who

had formerly been acolytes. The same group sang the vespers for the dead the night before. He held various charges in Pennsylvania from 1910 to 1918. He was the owner and director of Camp Absegami for Boys, Cape May, N. J. There are no survivors except cousins.

J. Thompson Brown

J. Thompson Brown, a prominent layman of the diocese of Delaware and a director and former vice president of the DuPont Company, died late on January 31st of a self-inflicted gunshot wound.

In diocesan affairs, he was a trustee of the diocese, a trustee of the Episcopal Church School Foundation (St. Andrew's School for boys, Middletown, Del.), and junior warden of Immanuel Church, Wilmington.

Kenneth S. Mainland, Deacon

The Rev. Kenneth S. Mainland, Riverside, Ill., died January 24th, after a heart attack.

The Rev. Mr. Mainland, who was ordained a perpetual deacon May, 1948, by Bishop Dandridge of Tennessee, was a claim lawyer and assisted at St. Paul's Church, Riverside, Ill.

He was born in Green Bay, Wis., in 1904, and received the B.A. from the University of Wisconsin, and the LL.B. from Kent College of Law.

He had served in Grace-St. Luke's parish of Memphis from 1947 to 1951, when his business occasioned his removal from Memphis.

The Rev. Mr. Mainland is survived by his wife Madelaine and his son Ernest.

Emily Toll Hopkins

Emily Toll Hopkins, 61, teacher of history and assistant principal of Margaret Hall School, Versailles, Ky., died in the Woodford Memorial Hospital, Versailles, on January 24th, after she had suffered a stroke the day before. She had been on the staff of the school since 1942 and was secretary of the board of trustees.

Mrs. Hopkins was a native of Kansas City, Mo., and the widow of M. Woodworth Hopkins. She is survived by two sisters, Mrs. Paul Brinkman and Mrs. Charles German, both of Kansas City.

Always active in the Church, she was at one time a diocesan officer of the Woman's Auxiliary in West Missouri and at the time of her death she was a member of the Society of the Companions of the Holy Cross. Before coming to Margaret Hall Mrs. Hopkins was the principal of Valle Crucis School, Valle Crucis, N. C.

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NOTICES

DIED

TOPPING, Sidney, J., died February 25th, Waukesha County, Wis., Hospital. Buried March 2d in Nashotah House Cemetery. In the Communion of the Catholic Church and in the confidence of a certain Faith.

CLASSIFIED

BOOKS

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CHANGES

Appointments Accepted

The Rev. Holt M. Jenkins, formerly rector of St. Stephen's Church, Catsaqua, Pa., is now associate rector of Trinity Church, Bethlehem, Pa. Address: 44 E. Market St.

The Rev. Peter J. Brownlee, formerly vicar of the Church of the Redeemer, Los Angeles, is now rector of Grace Church, Glendora, Calif. Address: 131 N. Vista Bonita Ave.

The Rev. William Macbeth, formerly rector of the Church of the Ascension, Highland Park, Richmond, Va., is now serving St. John's Church, Waynesboro, Va. In his Highland Park charge, in the diocese of Virginia, the Rev. Mr. Macbeth served on a number of civic and diocesan groups devoted to the interests of young people.

The Rev. William Nelson Penfield, formerly curate of Christ Church, Newark, N. J., is now chaplain and master of the Lower School at St. Bernard's School, near Gladstone, N. J.

The Rev. Max H. Rohn, formerly rector of St. John's Parish, Poughkeepsie, N. Y., is now in charge of St. John's Mission, Harbour Island, Bahama Islands.

The Rev. Wilson W. Snead, formerly assistant rector of St. Luke's Church, Atlanta, Ga., has for several months been rector. Address: 435 Peachtree St., N.E., Atlanta 3.

The Rev. Gray Temple, formerly rector of the Church of the Good Shepherd, Rocky Mount, N. C., will on May 1st become rector of St. Peter's Church, Charlotte, N. C. Address: 115 W. Seventh St.

Armed Forces

Chaplain (Capt.) Harry G. Campbell, formerly addressed at Fort Dix, N. J., may now be addressed: Office of the Chaplain, St. Cornelius' Chapel, Fort Jay, Governors Island 4, N. Y.

Chaplain (1st Lieut.) Donald B. Kline, formerly addressed APO 227, ROD, c/o P. M., N. Y., may now be addressed at HQ Det C 7812 SCU, APO 189, c/o P. M., N. Y.

Chaplain (Capt.) Roswell G. Williams, formerly addressed at 9th Trans HWY Trans GP, APO 58, c/o P. M., N. Y., should be addressed temporarily at Inlet, N. Y. Chaplain Williams wrote that he expected to return to the United States in March, to be separated from the Army early in April.

Resignations

The Rev. Dr. Guy F. Caruthers, vicar of Christ Church, Lykens, Pa., and St. Paul's, Williams-town, has retired from the active ministry, but will continue with supply work and speaking engagements. Residence: 933 E. King St., Lancaster, Pa.

The Rev. Marion Hatchett resigned recently as assistant of the Church of the Advent, Spartanburg, S. C., to devote full time to his work at the Church of the Incarnation, Gaffney, and the Atonement, Blacksburg. Address: 1-B Irene Apts., Gaffney, S. C.

The Rev. Walworth Tyng, rector of St. Stephen's Church, East New Market, Md., and Old Trinity Church, Church Creek, in charge of St. Andrew's, Harlock, retired from the active ministry recently. The Rev. Mr. Tyng, who spent 35 years of his ministry as a missionary in China, will continue to do supply work. Until their new home near Cambridge, Md., is completed, the Tyngs will live in the rectory at East New Market. They will call their new place "Restyng."

Changes of Address

The Rev. Clifford Chadwick, assistant rector of Grace Church, New Bedford, Mass., may be addressed at 415 County St.

The Rev. John D. Hull, retired priest of the diocese of Massachusetts, may be addressed at Fort Myers Beach, Fla.

The Rev. Arthur Stevens Knapp, rector of Trinity Church, Houston, formerly addressed at 26 Pinedale, may now be addressed at 3410 Burlington, Houston 6, Tex.

The Rev. Walter C. Middleton, who is serving St. Peter's Church, Del Mar, Calif., gives as his office address: Box 336, Del Mar, Calif., residence: Box 656, Rancho Santa Fe, Calif.

The Rev. Ralph C. Miller, associate rector of

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THE LIVING CHURCH

Church, Houston, formerly addressed at Holman, may now be addressed at 26 Pine-Houston 6, Tex.

Rev. G. Stoddard Patterson, rector of St. Church, Milwaukee, formerly addressed at N. Marshall, should now be addressed for mail at 914 E. Knapp, Milwaukee 2.

Rev. Henry S. Paynter, business manager of Church periodical of the diocese of Pennsylvania, may be addressed at Paper Mill Rd., Philadelphia 18.

Rev. Stanley C. Ripper, retired priest of the diocese of Vermont, formerly addressed in Roxbury, Conn., may now be addressed c/o the Rev. Eld Brooks, "Shirley," Station Rd., Petersfield, England.

Rev. Hector W. Thompson, priest of the diocese of Iowa, retired in 1950 because of coronary heart disease, reports a change of address, Iowa, to 607 Ash Ave.

Rev. David H. Weeks, who retired recently rector of the Church of the Epiphany, Niagara Falls, N. Y., is now addressed: Youngstown, N. Y.

Rev. H. R. White, retired priest of the diocese of Oregon, who has been addressed in Portland, Ore., may be addressed until June 1st at 12 Marine St., LaJolla, Calif.

Rev. Carl E. Wilke, who formerly served Matthews Church, Bellaire, Tex., may now be addressed for all mail at 2409 N. Wahl Ave., Milwaukee 11.

Ordinations

Priests

Connecticut: The Rev. John Stewart Cuthbert was ordained priest on January 22d by Bishop Hines, Suffragan Bishop of Connecticut, acting the Bishop of Connecticut, at St. Andrew's Church, Marble Dale, Conn., where the new priest continues to be in charge. Presenter, the Ven. R. Merrill; preacher, the Rev. Dr. William Kess.

Dallas: The Rev. Jack Oliver Bird was ordained priest on February 2d by Bishop Mason of Dallas at St. James' Church, Texarkana, Tex., where the priest is curate. Presenter, the Rev. T. H. Conroy; preacher, the Rev. E. L. Reed. Address: 606 N. 10th St., Dallas 6.

Los Angeles: The Rev. Reynold B. Boden and the Rev. Gerald H. Graves were ordained to the priesthood on February 17th by Bishop Bloy of Los Angeles at St. Mark's Church, Altadena, Calif.

Fr. Boden, who for twenty years was pastor of the Congregational Church of the Messiah in Los Angeles and lecturer for many years at the School of Religion at the University of Southern California, was presented by the Rev. H. V. Harris. Fr. Boden is assistant curate of St. Paul's Cathedral, Los Angeles.

Fr. Graves, formerly curate of St. Mark's, Altadena, and since February 1st vicar of Ascension Mission, Tujunga, was presented by the Rev. A. H. Dexter. The Rev. G. P. Prince was preacher.

The Rev. Emerson W. Methven was ordained priest by Bishop Campbell, Suffragan Bishop of Los Angeles, on February 17th at Trinity Church, Santa Barbara, Calif., where Fr. Methven is curate. Presenter, the Rev. Dr. G. J. Hall.

Texas: The Rev. Alfred Noble Redding was ordained priest on December 23d by Bishop Hines, Coadjutor of Texas, at the Church of the Epiphany, Burnet, Tex., where the new priest is in charge. Presenter, the Rev. P. W. Hirst; preacher, the Rev. C. A. Sumners.

Western New York: The Rev. John B. Birdsall was ordained priest on February 12th by Bishop Scaife of Western New York at the Church of the Good Shepherd, Buffalo, where the new priest is assistant. Presenter, the Rev. J. J. Post; preacher, the Rev. G. F. O'Pray.

Deacons

Georgia: The Rev. J. Nathaniel Reid, formerly a Methodist minister, was ordained deacon on February 14th by Bishop Barnwell of Georgia at St. John's Church, Savannah, Ga., where the new deacon will be assistant. Presenter, the Rev. Ernest Risley. Address: 18 S. Oakwood Dr.

Women Workers

Miss Helen Averett, former executive secretary of the Woman's Auxiliary of the diocese of Alabama, has joined the staff of the University of the South as executive secretary of the endowment office. In her diocesan position, Miss Averett visited Auxiliaries throughout the state, conducting one or two-day institutes on Auxiliary work.

Part of her program included setting up five

convocations in the diocese with the same kind of officers as are on the diocesan executive board to promote liaison and coordination of activities between diocese and parish.

Marriages

The Rev. Mills Schenck, Jr. and Nana June Caruso of New York were married on January 3d at the Church of the Heavenly Rest, New York. Address: St. Margaret's Rectory, 6 Church St., Belfast, Me.

Deaconesses

Deaconess Celia E. Brown, formerly at St. Clement's Church, New York, is now working at St. Anne's Mission, 600 S. Piedras St., El Paso, Tex.

Laymen

Mr. John B. Marsh, vice-president of the Association of the Bar of the City of New York and president of the Harvard Law School Association, has been elected president of the board of managers of St. Barnabas' Hospital for Chronic Diseases in the Bronx, succeeding Mr. Rogers H. Bacon.

Girls' Friendly Society

Three new appointments to the national staff of the GFS were announced at a recent meeting of the board of directors at Seabury House, Greenwich, Conn.:

Mrs. Clyde H. Nelson (formerly Miss Kathryn Bryan, missionary to Haiti) is now program consultant.

Miss Edith Denison, formerly on the staff of the National Council's Department of Christian Social Relations, is now GFS financial consultant.

Mrs. James B. Landreth, the former Louise Burpee, west coast field worker, is field consultant.

The Girls' Friendly Society now has representatives on the National Executive Board of the Woman's Auxiliary; the National Council's Departments of Christian Education and Christian Social Relations; and the Committees on the Status of Women and Religion in American Life. Plans are underway looking toward the development of a world GFS and toward closer relationship with the British GFS.



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ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass
Wed & Fri 7, 10:30, others 7:30; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

(Continued on page 24)

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.
MARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, rem
Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
8:30 & Ev 5:30 Daily.
4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.
FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

THE EPISCOPAL CHURCH WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30.
7:30-8:30 and by appt

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fent, D.D.; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol); EP & B 7:30; HC daily 7;
Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8;
Fri all year 9:30 Lit & HC; HD 9:30 HC; C by
appt Open daily 8-4

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser, 4 EP & Ser, Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Chair ex Mon); HD 8:45 HC; HC
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 50th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

GO TO CHURCH DURING LENT

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt

ST. PAUL'S CHURCH Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed
Vicar's Evening 8:10; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

ST. JOHN'S ('The Church of the Generals')
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip E. McNairy, D.D., Dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45; Ev & B 11
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Conner
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry
Very Rev. Darwin Kirby, r; Rev. George F. French, r
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Bre-
fast), 9 Sch of Religion and Nursery, 11 Nurse
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Da
MP 8:45, EP 5:30; C Sat 8-9 by appt

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H.
Cook
Sun 8, 9:15 (Family Eu) 11, 6:30; Preach
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekday
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing,
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser
Cho Ev 7; Daily: Mat 7:30, H Eu 7:45, Mon, W
& Fri 7; Thurs, Sat & HD 9:30, Ang & P 12,
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakl
Sun Mass with ser 10:30; Int & B Fri 8; C P
& by appt

READING, PA.

ST. MARY'S Rev. Lyle E. S.
Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thur
HD HC; Lenten Services: Thurs EP 7:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chas
Sun HC 8, Family Service 9:15, MP 11; HC Tue
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborn
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Barber, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex
9:30 HC; C Sat 5-6



Crucifix over the High Altar:
ST. PAUL'S CHURCH
WASHINGTON, D. C.